3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

drunk. The concoction is described in Umbundu as *ihemba vioku tundisapo imo* ("medicine to take away belly"). 847

When the monthly period begins too early in life, the medicine-man recommends that the young girl should wear the cowrie necklace worn by her mother's mother. 841

A deformed child is destroyed, but not if it has been allowed to survive the first day. 847

If male triplets are born, two stay permanently with the mother. At the age of five years one child goes to the king, whose child he becomes. 851

When a woman has had relationships with more than one man, she will die in childbirth unless the medicine-man is called to cure her. 837

In a Vachokue village of eastern Angola I bought a female wooden figure. It was explained that this would be nursed by a woman, one of whose twins was dead, in order to induce another conception. Moreover, the nursing of the figure prevents the death of the second twin. The Ovimbundu also use these wooden figurines for replacing dead twins (p. 163). 532 845 842

Children are suckled for a long time; even those of three years and older come to the breast. There are instances in which milk is present but lacking the nutritive qualities; then the baby is likely to die. The matter is simpler when a mother gives no milk at all because the baby is given to another woman, but not necessarily to a woman who is suckling a child. A baby whose mother has no milk may be given to a woman who has not borne a child for many years, and the sucking of the child quickly induces a milk supply. This is agreed upon by informants at Ngalangi and Elende who have seen a child nursed by a woman with withered breasts. Protection is given to the fontanelle by covering it with a vegetable gum which hardens. 853

Near the chief village of the Vangangella at Ngalangi there is a mound decorated with feathers and painted wooden posts (Plate XCII, Fig. 1). Childless women are placed on the mound which is near a river. They are covered with mud, after which the medicine-man sings songs and administers potions. The women go home and are made to sit on mounds in their kitchens. These mounds, which are made in rows, like earth heaped up after hoeing a trench, may be a symbol of successful agriculture and human fertility. 842 789

On looking into the subject of blood brotherhood I found that an exchange of blood between two males who swore mutual fidelity was at one time common. At the present day an exchange of blood is 608

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

576 *konyimo oko* are spoken. The literal interpretation of these words is "back there." Ngonga says the words actually mean "excuse my back."

827 576 Spitting in the vicinity of the house of the king or of the chief is not allowed. "If you did that in the old days, you would have to pay something." Some people spit near the hearth in their own houses. A man who spits in the road is expected to cover the spittle. No person would spit in the presence of the chief or of the king. A hand should be placed in front of the mouth by a person who is coughing or sneezing.

576 [851] Shortly after the birth of a boy or girl all who are on good terms with the parents greet them by saying *kalunga*. The word is repeated four times with clapping of the palms. When words have been imperfectly heard and the listener desires repetition it is customary to say *kuku* in an interrogative tone.

[264] No particular etiquette is observed when eating. Two or three children eat from one platter, helping themselves with their fingers to the mush or sweet potatoes.

Rules forbidding the preparation of food by menstruating women, likewise prohibitions relating to stepping over a person, are mentioned in discussing taboos and omens.

EDUCATIONAL VALUE OF PLAY, MUSIC, AND DANCING

524 182 533 The educational value of play lies in its imitation of the pursuits of adult life. Though there are specialists in music, dancing, and singing, these exercises are indulged in by everyone. Music, singing, and dancing are more than amusements, they are fundamental as coordinating forces in tribal life at all levels of culture (W. D. Hambly, Tribal Dancing and Social Development, London, 1926). [113]

Among the Ovimbundu *Cimbamba Co Lia* is a popular game for girls, who form a circle, join hands, and sing:

PART I

524 [535] *Omola una, ndo sile vekango, Cimbamba co lia* ("That little child was left in the desert, the nighthawk ate it"). At the word *Cimbamba* they begin to dance, facing from side to side in such a manner that they meet and bow. Some sing, *Cimbamba co lia* ("The nighthawk ate him"), and others respond, *Kalikisi* ("'tis the goblins"), as many times as they wish. Finally a return is made to the first words which are sung again. All musical transcriptions have been made by Dr. G. Herzog from my phonographic records.